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Contents.

	PAGE
Notes of the Month	1
A Book for the Month. "A Not Impossible Religion." ..	2
The Vital Message of our Church. By G. V. C.	3
Lesson Notes	5
J. P. M'Carthy, Ph.D. ..	8
B.E.F. in East Africa ..	8
Memorial Notices :—Mr. W. Bennett, Mr. Hugh Robinson ..	10
Reports :—The Association, Ballyhemlin, Belfast (All Souls), Clough, Comber, Downpatrick, Holywood, Killinchy, Raloo, Remonstrant Synod ..	11
Birth	14

Notes of the Month.

Doubtless all our readers have already had their attention called to the fact that the Churches generally will observe August 4th, the first Sunday of the present month, as the anniversary of the declaration of war. By Royal Proclamation that date is to be set apart for solemn commemorative purposes. It is evident that public sentiment will confirm what is enjoined and thought and feeling give their serious sanction to the event. We, therefore, hope that in all our churches, wherever possible, the services of August 4th will take on this special character, not only to gain inspiration from a contemplation of the past, but also to confirm faith and loyalty in the prosecution of future tasks. Like other sections of the Church, we have sacrificed and suffered in the cause of righteousness. Many members of our congregations have responded nobly to the call of King and country, and not a few have made the supreme sacrifice. Of them we shall think with pride and satisfaction. It may be that many more will make the same great surrender. But whatever the cost, we are resolved that our great task must be completed in the consummation of a righteous and stable peace. Let us all, from the services of August 4th, gather fresh resolve to do and dare all that may be demanded from us and ours for the attainment of that great end.

* *

Recently strong expression has been given to the conviction that speedy steps should be taken to increase the very inadequate stipends of our ministers. Already, in other sections of the Church in Ireland, the same has been done, with the result that all ministers in the General Assembly have already received increased grants from their Sustentation Fund, and the burden in many a manse has been appreciably lightened. So, too, in the Episcopal body a gratifying response has been made to a similar appeal on behalf of the clergy. But the need in our own body is just as great, and so far nothing has been done to meet it. We would suggest that the General Synod should be specially convened to give its sanction to an effort to increase the capital of the Sustentation Fund. When the original appeal was made, the sum realised was less than half the amount thought necessary in pre-war times.

Although its yearly grants have been most welcome, and have in fact saved many a ministerial family from actual despair, they are now most inadequate. We have confidence that when this fact is clearly realised, our generous laity will do their utmost to rectify what is a crying evil. If it be said that war objects are of paramount importance, then this is a war object second to none in its urgency and imperative character. We hope to learn that an endeavour on the lines suggested is being promptly and resolutely undertaken by our united Church.

* *

We have received from a friendly correspondent a very full and appreciative account, taken from a north of England newspaper, of the character and services of the late Dr. Charles Hargrove. We deeply regret that the pressure on our space will not permit of our reproducing at least a considerable part of the appreciation called forth by his death. Our own testimony to the memory of a good and devoted member of our body appeared in these columns last month. It was, as we realised, brief and lacking in details, since it was written immediately after the intimation of the death reached us. Yet we trust that it did reveal the high place we accorded one who for so many years served our section of God's vineyard. For the reason given above we are unable to add anything to what has already appeared, but we are grateful to our correspondent for his thoughtfulness.

* *

Our readers will have learnt with great relief that Second Lieutenant P. Godding, who was officially reported missing since May 27th, is now known to be alive and a prisoner in Germany. He has, in fact, communicated with his wife, so that her burden of anxiety has in consequence been considerably lightened. We trust that she may also receive the assurance that his period of captivity will not be long nor unduly embittered by harsh treatment.

* *

The Rev. A. Whitford, of Moneyrea, is proceeding very shortly to France to take up work on behalf of the Y.M.C.A. We hope that his experience will confirm all his keenest expectations, and that he will feel that his new field of duty offers all that he can desire of useful Christian service. Already quite a number of our ministers have demonstrated their fitness for this kind of war work, and rendered much appreciated services. It is very probable that Mr. Whitford will be followed by others who are anxious to have the same useful experiences. We wish him and them every happiness and success in their endeavours.

* *

In last month's issue a regrettable mistake occurred in connection with the memorial notice relative to the late Miss Ellen Hunter, of Cairncastle. In the notice as written by the minister of the congregation, it was stated that she "laid not up for herself treasures upon earth, but was rich towards God." We made it read differently, and are sorry for the mistake.

A Book for the Month.

A NOT IMPOSSIBLE RELIGION.*

Most books dealing with religion published in these times are concerned with the problems raised by the war. It is assumed that many people are being led, or forced by grim tragedy, which casts its shadow over us all to seek "A Not Impossible Religion." However that may be, the book that bears this title, though but recently published, was mostly completed before the outbreak of the war, and is quite independent of war time problems. For all that it is timely. The author, Professor Silvanus Thompson, who died in 1916, was a distinguished scientist, "driven towards agnosticism by the pretensions of clerics and their bigotry towards science, but never ceasing either from frequent public worship or from the study of the

Scriptures and other religious writings." For him the impossible religion was orthodox Christianity. "Follower of Christ, yet by every fibre of his nature repelled, revolted, restrained from that which calls itself Christianity, and which is for him for ever impossible." There are evidences in this book of wide reading and fearless thinking; it is written under the conviction that constructive thought is more needed than destructive criticism, and with a due regard for the preservation of a reverential spirit. The creeds and confessions failed to meet Dr. Thompson's religious needs; on many points they seemed to him to be untrue, and on all the emphasis seemed laid on the wrong things. He knew how often political, and even commercial, expediency, rather than the working of the Holy Spirit, decided the issues in ecclesiastical councils, and he would have us go to the fountain head for our interpretation of Christianity. "The Gospel according to Jesus, which he himself preached, and which, according to their lights, his apostles preached after him, was a gospel of joy, of forgiveness, of new life, of brotherly love, of self-renunciation, of service for man. It brought the prodigal to his Father and left him there, face to face with divine love, needing no mediator to intervene, and no sacrifice to be offered save that of a contrite heart. It revealed the human heart of God in the Divine person of His Son, and glorified human life for ever by showing how divine it may become." The materialism of the age has invaded the Churches and religion has more to fear from materialism within the nominal pale of Christianity than from that without. "The outrageous increase of gambling, the increasing expenditure on drink, the hideous race to grow rich at home, the lust for dominion abroad, all these things may well fill us with anxiety for the future. Not until our Churches purify themselves from worldliness in their organization, and from materialism in their creeds; not until they discover that religion is a life to be lived, a something not to be learned at second-hand, not to be professed with the lips, not to be discharged by performing rites and ceremonies, will they recover their hold over the thinking portion of our nation."

The author's position is clearly indicated by the heading of one of the chapters—"My Father is greater than I," "My Father is greater than all." (Creed of Christ.) "And in this Trinity none is afore or after other; none is greater or less than another." (Creed of Saint Athanasius.) Yet it must not be supposed that this is merely a Unitarian handbook. The last words of this same chapter are typical of the whole book. "From all such vain word-battlings and their sonorous symbols; from the homoousions and filioques of embittered partisans; from the unedifying quarrels of Arian and Athanasian, of Sabellian and Augustinian, of Calvanist and Socinian, of Trinitarian and Unitarian, let us return to the simplicity of Christ's own creed. It is enough for the disciple that he be as his Master."

In a small book it is not to be expected that all difficulties are dealt with, but we can confidently recommend this sincere and fine spirited attempt to outline "A Not Impossible Religion" to all honest truthseekers. They may not be able to agree with everything it contains, but they will assuredly be brought a little nearer to the inner meaning of the Christian religion.

*A NOT IMPOSSIBLE RELIGION. By Silvanus P. Thompson, D.Sc., F.R.S., London. John Lane. 5/- net.

THE VITAL MESSAGE OF OUR CHURCH.

By G. V. C.

While quietly reading, recently, a very suggestive book, entitled "The Teaching of Paul in Terms of the Present Day," by Sir William Ramsay, we felt the desire for a companion volume, entitled "The Teaching of Jesus in Terms of the Present Day." Such a volume would almost necessarily have to be written by one of our

household of faith. Sir William Ramsay says:—"The nature, the position of Jesus Christ in the world, His relation to man and to God, remains, and must always remain beyond the power of man to conceive or to describe. He remains unintelligible to the human mind, above it on a different plane, and yet He is the most powerful, the most creative and epoch-making fact in the life of mankind. Human history culminates with Him, and takes a new start from Him." We fully endorse the latter part of that sentence, but the former part of it not only reveals the essential difference between our Church and every form of orthodoxy, but also unfolds wherein the essence of our message really lies. For it is our belief that the power and triumph of Christianity can only be accomplished when the position of Jesus Christ in the world and His relation both to man and to God is clearly and convincingly brought home to every member of the race as the goal to which all humanity is aspiring, and to which the whole creation tends.

"He was not of an age, but for all time."

If the Christian Church of the past kept Paul on such a lofty plane that it hesitated to deny his authority when he differed in his teaching from the "Verba Christi," and if the various Christian creeds were constructed by dovetailing as of equal importance the sayings of Peter, Paul, John and Jesus, time, which is always on the side of truth, has simply revealed the error of the Church in so doing. It was Paul's voice which has closed the Christian pulpit against woman throughout the past centuries. He, rather than Jesus, has guided the Christian Church through much of its history. The so-called "Plan of Salvation" does not come from Jesus of Nazareth, but from St. Paul, who is the real head of the orthodox Christian Church.

Our vital message springs out from the absolute authority of the character and teaching of Jesus of Nazareth—which is Christianity pure and simple—the Verba Christi on marriage and home life, Society, the State, war, sin, forgiveness, God and worship, etc., in terms of to-day. Does His teaching on war coincide with Tolstoy or against him? Does His teaching permit a lower standard of moral purity in man than in woman? Does He sanction easy divorce? Does His teaching approve of our singing

"Confound their politics,
Frustrate their knaveish tricks."

even in the midst of the world war? We believe in the authority of the Verba Christi over human life, not "because He is on a different plane," but because His relation to man and to God becoming clearer and simpler to us, we see the world growing purer and sweeter just in proportion as man accepts individually and collectively the teachings of the Christ on all human and Divine relationships as the ideal for human life to-day.

The vitality, then, of OUR message that which gives us a corporal church life, as distinguished from orthodoxy, lies in our separating Jesus of Nazareth and His teaching from the rest of the New Testament, and making Him the goal to which the whole creation tends.

"And the voice went forth throughout the world, and each one heard it according to his capacity. The voice was to each one as each one had the power to receive it."

OUR distinct message is beautifully summed up by our own Stopford Brooke, when he says:—"God has specially revealed Himself through Christ—the highest religion of mankind is founded on His life and revelation—the spirit of His life is the life and salvation of man. He himself is the Head and Representative of mankind—Jesus Christ our Lord." Hence, we are ever ready to stand or fall by this. What does the Christ say in terms of to-day?

"To Thee the Way, the Truth, the Life,
Whose Love my simple heart inflames;
Supremely influenced by Thee
My life a Christian life shall be."
"All Progress comes to man through Me, therefore,
Ring in the Christ that is to be."

LESSON NOTES FOR TEACHERS.

(To be used in accordance with the Scheme of Instruction for 1918, issued by the Sunday School Committee of the N.S.P.C.I.)

August 4th. Paul at Ephesus. The Magical Books. Read Acts xix. 1–20. Key text, Acts xix. 20.

1. *Incomplete Christians.* The first seven verses of this chapter contain much important matter for the right understanding of Christianity. (1) *Baptism* alone is not enough to make a man a Christian. It is, by itself, an outward sign, like a soldiers' or a scouts' uniform. Merely putting on a uniform does not make a real soldier or a true scout. What is necessary is the soldier or scout spirit, which gives one the will and power to obey the call of duty or the scout law. Therefore, those who think themselves Christians just because they have been baptised, or come to Sunday school and church, are much mistaken. Unless, at the same time we wish to be worthy of our baptism, our Sunday school, and church, we are no better than others. The wish to be worthy comes by opening our hearts and letting in the Holy Spirit of Christ, for with that inside us we shall strive to live like Christ, and make him our example. (2) *John and Jesus.* Secondly, these Christians were incomplete, because, with the baptism of John they had got no further than *repentance.* Repentance is most important, because it leads us to cast off our past mistakes and follies as though they were old, stained clothes. But the new clothes we put on will not be much better unless we have learnt in our hearts how to keep them clean and fresh. This means that we must not only repent; we must also accept Jesus and his commands to live in such a way as to make active goodness and generous happiness our aim. *Repentance* is like clearing away the rough forests and brushwood. *Receiving the Christ Spirit* is the building up of a new and beautiful home in the waste places we have cleared in which duty will be our aim, service our joy, and love our guide.

2. *Paul's Ministry at Ephesus.* Ephesus was a most important city, with a very mixed sort of population, and very various activities. There was a lot of superstition, but at the same time there was a lot of interest in new things. Paul, therefore, made Ephesus his abode for over two years, doing a most magnificent work there, which survived for many years. When the more bigoted Jews refused to have him in the synagogue, he went to the lecture room of a popular teacher named Tyrannus, and the eager multitude flocked to hear him.

3. *The Magical Books.* These Ephesians expected Paul to perform works of healing and comfort, which he did in the name of Jesus. Then certain strolling Jews, who claimed to be able to heal, to find lost property, and perform other similar feats by means of magic and witchcraft, in which they used all sorts of strange names, thought it would be a good thing to make use of the name of Jesus for their own sordid ends. But the name of Jesus could not be employed successfully for sordid ends, and the strolling Jews suffered at the hands of some poor demented creature whom they professed to heal. The result was that, not only did new converts come to Paul, but those converts already made, who had still kept some of their old belief in witchcraft, became whole-heartedly Christian, and burnt up all their superstitious books.

August 11. Paul at Ephesus. Demetrius the Silversmith. Read Acts xix. 23–41. Key text, Matt. vi. 24.

1. *Diana of the Ephesians.* Among the various gods and goddesses worshipped in the pagan world, none had a greater popularity that the goddess who was known by various names, such as "The Great Mother," "Artemis," and "Diana." Ephesus was the chief seat of the worship of Diana, possessing a most magnificent temple, to which thousands flocked from all parts.

2. *Paul's New Enemies.* In most cases Paul had to fight against the bigotry of the Jews and the superstition of the Gentiles. But now a new adversary uprose. Not only did many of the Ephesians devoutly believe in the image of Diana, but many of them made a great deal of money from it,

for in the first place, the thousands of visitors to the temple brought a lot of business to the city; and secondly, every worshipper of Diana would want a small copy of the image for worship at home. In consequence there had grown up a great trade in Ephesus in the manufacture and sale of these images, and silversmiths, like Demetrius, were most anxious for the demand for their little silver images to increase rather than dedecrease. But, it is a sign of Paul's great success in Ephesus and the surrounding country that he had converted so many to Christianity from the worship of Diana, that the idol-makers felt their trade was falling off. The more Christians, the fewer idols would be wanted, and the fewer idols the less money for Demetrius and his kind.

3. *The Riot.* Accordingly, Demetrius organised a great riot, not because he thought Christianity was wrong, but because it did harm to his business and the general business of the city. "Great is Diana of the Ephesians," they cried, not because they loved the goddess, but because she filled their pockets. Here we see Christianity at the beginning of its long struggle against human selfishness and money-making interests. Christianity is bound to do harm to any business that is founded on what is wrong, because Christianity calls upon men to be noble, honest, and self-sacrificing. Therefore, those folk who support Christianity because it pays, and those who oppose it because it does not pay, are equally wrong. It comes to this: many children are willing enough to be good so long as they get prizes and rewards; but to be really good they must be willing to do good, even at the cost of giving up much of their money, comfort, and time. We must love God, not the gifts of God; we must serve Christ, not expect others always to serve us. This is expressed in the scout rule, that we must do good turns, refusing all rewards. See key text—"Ye cannot serve God and mammon."

4. *The End of the Riot.* Paul was willing to face the mob, but certain of the Roman officials saw clearly that the chief accusation against Paul was his success in making men *practically* better, and that the chief aim of his opponents was money, not religion; and they persuaded him not to run the risk, since men were never so unreasonable as when their pockets were concerned. Eventually, just as selfishness had begun the riot so selfishness ended it; for when the town clerk told the mob that the Roman Government would make them pay heavily for the riot, the enthusiasm died down and the mob dispersed. So much for their love for the great Diana! whereas the true Christian will suffer all things for his faith.

August 18. *Farewell to the Ephesians.* Read Acts xx. 17–38. Key text, Acts xx. 35.

Introduction.—Paul had begun to feel that his ministry was nearing its close. As to our Lord, so also to Paul, the call came to go to Jerusalem to bear witness there. Accordingly he paid a hurried visit to the Greek churches in order to combat various evils that had arisen, and then on his return journey, touched at the seaport of Miletus, whence he sent for the elders of the church at Ephesus to come to him that he might bid them a last farewell. In his beautiful speech the following points stand out:—

1. *Example as well as Precept.* Paul is very careful to tell the elders that his behaviour has been as important as his preaching. He has behaved honestly and humbly, and has shown himself ready to suffer as his Lord suffered. We cannot over-estimate the importance of this fact in Paul's success. In his day it was quite a common thing for the preachers of the different religions and philosophies to make their own selfish interests and pursuits their chief concern. They charged big fees when they could, and, if successful, lived most luxuriously, and even immorally. No doubt some of the early Christian preachers were inclined to put self first and the gospel second. But fortunately the greatest of all the Christian preachers, Paul, so ordered his life that, not only did he make no profit out of his apostleship, but also showed him-

self a much nobler and self-sacrificing man than those about him. He made men see that Christianity really was a mode of life, and so gave it a unique positio. The key text gives, in a few powerful words, the nature of the Christian example. "To help the weak. . . it is more blessed to give than to receive." It is the duty of every Christian so to give as to leave the world in debt to him. Paul placed the whole of Christendom under an inestimable debt.

2. *The Duty of the Church.* (*a*) *An unceasing Vigilance.* All the church members must always be striving to do better because sin, folly, and temptation are always at hand, like "grievous wolves" ready to trap the unwary. Every Christian has to do each day something noble in the name of Christ; (*b*) *The work of the bishops.* By "bishops" Paul meant those who "oversee" or look after the welfare of the Church. Like shepherds, they always have to feed the flock, giving them noble spiritual lessons and guarding them against poverty and suffering.

August 25. *Paul Arrested at Jerusalem.* Read Acts xxi. 27–40; xxii. 22–29. Key text, Acts xxi. 13.

Introduction.—Although on all sides it was felt that Paul was courting grave danger, he made his way to Jerusalem. What good could he expect to do by this? Read the key text. So far as Paul had any clear intention, apart from the compelling voice of his conscience, he wished to make two things clear by his visit:—(1) That he, the most hated of all men by the Jews, had no fear of them. (2) That he bore no animosity against Judaism itself, so long as it did not show bigotry towards the Gentiles. He firmly believed that Jews and Gentiles could work together for Christ without giving up their cherished customs, if only they would put off malicious exclusiveness and put on charity. He actually went into the temple to perform a ceremony which would show that he was still proud of being a Jew—although, of course, he subordinated Moses to Jesus Christ.

1. *The Outbreak.* The Jews, however, were hopeless. They treated Paul as a gentile and an outcast, and for such a one to enter the temple was desecration. So they sought to kill him, and were only prevented by the Roman officials, who made Paul a prisoner. How foolish of the Jews! Is it not a queer way of making their religion attractive by trying to kill those who come into their temple without permission? Yet this is, in one form or another, what "Christian" churches have often done to those who will not accept this or that particular creed or custom. Our churches, however, keep an *open door.* So did Jesus when he said, "Come unto me, all ye that are weary and heavy laden."

2. *Paul's Speech.* The Roman captain let Paul make a speech, in which he once more insisted that he was a good Jew and showed that the difference between him and the persecuting Jews was that he found the fulfilling of the law in Jesus Christ, whose gospel was for Jews and Gentiles alike, whilst the Jews wanted to keep everything to themselves.

3. *Paul, the Roman Citizen.* It was the Jews who caused the outbreak, but the Roman captain having Paul in his hands, intended to punish him for stirring up trouble. He was about to have Paul scourged, when the prisoner stopped him by a thunderbolt: "I am a Roman citizen." One of the greatest privileges a Jew or any other foreigner could gain was to be admitted to Roman citizenship. This gives us some idea of the noble and fortunate position which Paul sacrificed when he became a wandering apostle of Christ. He had inherited the dignity of Roman citizenship from his father, together with a great position in the world, and all this he gave up for Christ. But he checked the over-zealous captain by insisting on his rights. In any case it was wrong to scourge a man without inquiry; but scourging could never be inflicted on a Roman citizen. Accordingly, the captain, in great confusion, released Paul from his bonds, and merely kept him a prisoner pending enquiry.

E. H. P.

J. P. McCARTHY, Ph.D.

Fortunate, indeed, is the lot of any American now travelling about Great Britain. Ever since the first day that the writer came into London, on February 25th, every consideration has been shown him by individuals and institutions, so far as they can be distinguished.

Among the people who have from the first done everything to make the lot of a stranger in a strange land a pleasant one, should be mentioned—Dr. Copeland Bowie, of the British and Foreign Unitarian Association; Dr. Joseph Fort Newton, of City Temple; Lieut.-Colonel C. Seymour Bullock; Editors Evans and Tarrant, of the "Christian Life" and "The Inquirer"; H. G. Chancellor, M.P.; the Rev. H. S. Perris, of London; and the Rev. Wm. T. Tucker, of Bridport.

The headquarters of Essex Hall, with portraits of Benjamin Franklin and Chas. W. Eliot, and the unfailing courtesy of all in charge, makes one feel quite at home; social gatherings, where one meets such people as Dr. J. Estlin Carpenter, Dr. Chas. Hargrove, Miss Taggert, and the Misses Herford—so well known in America—is a very great pleasure.

Surely no one could expect more than constant opportunity to preach in such churches as those at Cambridge, Highgate, University Hall, Bridport, Croydon, Leeds, Brixton, Belfast, Sheffield, Oldham, Nottingham, and Mansfield.

Through the extreme kindness of the ministers of Belfast, an opportunity was given to meet the American Consul and nearly all the liberal ministers of the north of Ireland. Here also was granted leave to put in a week for the Ulster Temperance Council.

Other opportunities, very much appreciated by a stranger, were such as addresses before Masonic bodies, the British Women's Temperance Council, Rotary Clubs, and the Liberal Christian League. Because of a very inconvenient old law of inertia, by virtue of which one cannot very well be in two places at once, some good things had to be missed, such as the May Meetings and the Browning Settlement.

An honour is much prized, namely, election to temporary membership in the great National Liberal (Political) Club, as is also the manner in which one is treated by the British Foreign Office, in the way of giving a chance to secure official information concerning institutions connected with the war.

It is difficult to see how the President of the United States could expect more than has been granted to private citizens in seeing a German prison camp, a great arsenal, military hospital, etc. Railroad transportation, automobiles and military guides, freely granted, are the little outward manifestations of a fine interfeeling.

Aside from the general church work, and the gathering of official information, the chance to work among the soldiers at the hospital and Y.M.C.A. Huts has been most gratifying. These men, especially the wounded, are so appreciative of any address to them, that here one feels this is the place where the civilian comes very near being able to do a real "bit" in the great struggle. In one case seven hundred New Zealanders at Bulford, Salisbury Plain, marched in to hear an address on "America." Altogether, the man who spends six months in the British Isles during this war will be thankful for every experience, and will return to New England with a greater love for old England.

B.E.F. IN EAST AFRICA.

We also used our time by going into the jungle in search of something for our larder. Our success did not amount to much, for the place swarmed with monkeys—hundreds of them. One man said there were millions of them, for he counted them. During our stay two of our party penetrated the jungle too far. They ventured forth early on one afternoon, armed with rifles, and when they thought it time to return,

they found they had lost their track, and had no idea of their bearings. With darkness setting in, they could do nothing but remain where they were for the night, during which they found that they were by no means lonely; as for company they were surrounded by a menagerie on a large scale, with a promise of an exciting programme before morning. But to prevent accidents, they kept a fire well alight, and were unmolested. They walked many a mile on the following day, and it proved a hopeless task. In the meantime a number of their comrades set forth to find them, but their efforts were in vain. They were all very anxious, because they knew that the two wanderers had no rations with them. During the second night, the wild animals had so increased in number, that the boys had to climb trees and remain there for safety, and terrible roars ascended from the ground below them. The leonine company were untiring in their attention round the trees. It was a rather uncomfortable situation, especially when they knew that they had only four cartridges in their pouches; but they were cheery withal. What if the Kaiser heard their remarks. When fairly up the trees, Gregory summed up their plight as "some experience," which he followed up with a reference to the distant future. "What did you do in the great war, daddy?" whilst the other sang out theatrically, "O for the dawn, the dawn," and the dawn dawned in due course, and the roaring lions sought their lair. It was the third day, without sleep or a wash, or a bite to eat. It was no good waiting where they were, they thought; they continued their search for a track, and about 4 o'clock they saw an object in the distance, and without ascertaining what it was, one gave a shout, which was heard by a woman carrying water, who immediately ran out of sight, but in a short time three natives came to their assistance. All this happened in the jungle, and notwithstanding the wild surroundings, and the primitive ways and ideas of the natives, uncivilised according to certain standards, and little known, yet those same natives were capable of a great deal of sympathy and kindliness, and without doubt they saved the lives of the two lost wanderers by their timely and kindly services. Immediately on arriving at the lonely hut supper was given them, and their simple and venerable host chatted cheerfully with them about his family and other domestic matters, and when supper was over he gave his own bed for them to sleep in. The following morning the children busied themselves as their servants, and an excellent breakfast was provided, including eggs, and rice, and fruit. When the boys offered payment for food, shelter, and such kind services, the host would not hear of it. "No," said he, "'Sambo, Sambo" (welcome, welcome.) His kindness did not end there, but he volunteered to act as their guide for some distance. After walking some hours he handed them over to a second guide, who, in his turn, having guided them for some more hours, handed them over to a third guide, who gave them the best food he had, and without payment, and walked with them for hours, until they came to a road that took them straight to camp, eight miles away. On arriving in camp, I need not say there was some surprise, for they had been given up as lost, and the C.O. had to be interviewed, and during supper they had to relate their adventures to their friends. While at Haudens, a week later, we met a good few of our old comrades, and we had a happy night of it. One after the other gave accounts of personal experiences; how some had to live for days on sugar cane; how one of them, formerly a schoolmaster, now a driver, along with his guard, had an exciting night, when caught by heavy rain 5 miles outside Morogoro. They were on the bank of a river. The first night was uneventful, but the second night things were different. They lit lamps fore and aft, and even with their lights up, they were surrounded by eight lions. Three of them got within six inches of the schoolmaster. Rifles were ready, but not a shot was fired; fear

seemed to have gripped and petrified both men, and after that night they considered Morogoro a safer place to spend nights in until the roads got drier.

(To be continued).

In Memoriam.

MR. WILLIAM BENNETT.

We regret to announce the death of Mr. William Bennett, which occurred at Bangor, where he has been residing for the benefit of his health following on an operation which he underwent about a year ago. Mr. Bennett contracted influenza a week ago, and despite the most skilful medical care and nursing, succumbed on the evening of 7th July. A comparatively young man, being only forty-nine years old, Mr. Bennett was well known in business and public circles in Belfast. He carried on an extensive pawnbroking business, following in this his father, the late Mr. John Bennett, and being, like his father, a member of both the Belfast City Council (for Pottinger Ward) and the Newtownards Urban Council, on both of which bodies he enjoyed the esteem and confidence of his colleagues. In sporting circles Mr. Bennett was a familiar figure, and in his younger days was an active footballer and lacrosse player. In the latter game, when it had a hold in the North, he belonged to the Newtownards team. For a number of years he was passionately devoted to coursing, and owned some really good dogs, perhaps the best of which was Lord Protector. Mr. Bennett had the satisfaction of winning the Irish Cup, the coveted blue riband for coursers in the home country, and in the recent revival of coursing in the North of Ireland his dogs put up some creditable performances at Massereene Park. He was a member of both the Masonic and Orange Institutions, and belonged to the First Presbyterian Church, Rosemary Street. Mr. Bennett was a bachelor, and is survived by a brother, Dr. John Bennett, medical officer of Hyde, and a sister, who is married to Mr. J. A. H. Chambers, of Chambers' Motors, Ltd. The funeral took place on Wednesday, 10th July, from Princetown Terrace, Bangor, to the family burying-ground at Moneyrea. The remains were conveyed to Belfast by motor-hearse, and on arrival at the Holywood Arches were met by a large and representative gathering of mourner who included the Lord Mayor and members and officers of the Corporation, members of the Newtownards Urban Council, of which Mr. Bennett had been a mamber, and numerous personal, Masonic, and Orange friends, as well as followers of sport. The Masonic brethren included many members of Meredith Lodge 380, of which deceased was a foundation member. The chief mourners were—Dr. John Bennett, medical officer of Hyde (brother), Messrs. John A. H. Chambers (brother-in-law), James Frame and William Bennett (nephews), Wm. M'Dowell, R. Minnis, and John Frame (cousins). The officiating clergymen were—Revs. H. J. Rossington, M.A. (First Presbyterian Church, Rosemary Street), M. Watkins (Mountpottinger). J. A. Kelly (Dunmurry), and W. M'Lernon (Ballygowan).

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HUGH ROBINSON, CLOUGH.

With profound regret we announce the sudden death of Hugh Robinson, of Tubbacorn, Clough, who passed away on Wednesday night, May 22nd, in his 81st year. He was a man of rare qualities, a wise and tender father and husband, a kindly and helpful neighbour, a sound and sympathetic friend, who had served his neighbourhood faithfully and well in many capacities. He had travelled extensively in early life, having most successfully pursued agriculture in the Antipodes and in America, yet his material success did not spoil him. He had gathered other and nobler treasure by his wide and various experiences of the world. He was modest, unassuming, broad in mind and sympathies, and always bright and cheerful in disposition. By

his death our congregation in Clough has suffered irreparable loss, for he was a most faithful member and a generous supporter of the Church, and had been for many years a member of the Committee. He was a most regular attender of our services, and a most ardent believer in our religious faith and principles, as well as in their application in daily life. His remains were laid to rest in Clough churchyard on the following Saturday, and notwithstanding inclement weather, the funeral was very large. We tender our heartfelt sympathy with Mrs. Robinson and family in their great sorrow.

Reports.

The Association of Irish Non-Subscribing Presbyterian and Other Free Christians.—The Annual Meeting was held in the First Presbyterian Church, Belfast, on Tuesday, 17th June, at 12-30 o'clock. Rev. E. S. Hicks, M.A., of Dublin, took the chair, and the proceedings were opened with praise, prayer, and the reading of Scripture. The roll was called. Rev. G. L. Phelps was elected President, and took the chair, thanking the fathers and brethren for the honour done to him. The Rev. H. J. Rossington was re-elected Secretary, and Rev. J. A. Kelly, Treasurer. Mr. Rossington presented the General Purposes Report. This was adopted, and the Committee for the ensuing year appointed. The Statement of Accounts was also adopted. Rev. A. Turner presented the report of the Governors of the Orphan Society, and this was accepted. New Governors elected were—Rev. K. Dunbar, Mr. A. Millin, Rev. G. L. Phelps, Mr. A. K. Stewart. A long discussion took place with regard to illegitimacy. Mr. Rossington moved votes of condolence relative to Rev. R. M. King, who is seriously ill, and Rev. P. Godding, of Ballyclare, Lieutenant, who has been reported missing. Great sympathy was expressed. Thanks were given to the Committee and Congregation of the First Presbyterian Church for their kindness in lending their church for meetings; and Rev. G. Slipper was thanked for auditing the accounts. The minutes were read, and the President pronounced the benediction.

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Ballyhemlin.—The school fête was held at Ballyhemlin on Wednesday, July 17th. There were occasional showers, which, however, failed to damp the pleasures of the day, as shelter was close at hand. The 7th Belfast Troop of Boy Scouts contributed greatly to enlivening the proceedings, and one and all did a "good turn" in giving a helping hand where needed. Friends from Belfast taking their holiday in the neighbourhood were made welcome, and the party was voted one of the largest and most successful for many years.

* *

Belfast: All Souls. — The Anniversary Services at All Souls' Church on Sunday, June 16th, 1918, were made notable by the visit of Rev. J. Estlin Carpenter, M.A., D.D., LITT.D., of Oxford, who preached in the morning and afternoon. After morning service Holy Communion was celebrated, when seven new adult and seven new junior members were welcomed into membership of the Church by the Minister, Rev. E. H. Pickering, M.A., Oxon. They were also welcomed into the membership of the Non-Subscribing Presbyterian Church by the ex-Moderator, Rev. H. J. Rossington, B.D., in the regrettable absence of the Moderator, Rev. J. H. Bibby, and into the larger fellowship of the Liberal Christian Churches by Rev. Dr. Carpenter. At both services, when Dr. Carpenter preached, the church was filled with most representative congregations.

In the morning he delivered an inspiring sermon on the words, "Worship in spirit and in truth," and in the afternoon his subject was "Christianity in the Light of Other Religions." Dr. Carpenter began his address by enumerating some of the branches of Christendom, so varied in character that at one end we find a Corpus Christi procession,

at the other the silent simplicity of a Friends' meeting, and showed that that which linked all these sects together was the Gospel record and devotion to the same sacred Book. So it was also with such religions as Hinduism and Mahometanism, the former of which had its Bible, the Rig-Veda, the latter the Koran. Moreover, the doctrine of verbal inspiration, according to which the Christian Bible was held to be the one and only sacred Book, inspired in every letter, word, and phrase by God direct, was held also by the Hindoos and Mahometans with regard to their Bibles, the Rig-Veda and Koran. The learned doctor then proceeded to show in what way Christianity was indebted to Judaism, and reminded his hearers that Jesus was born a Jew and trained as a Jew, on the magnificent utterances of the old prophets and the precepts of the law, evidence of which can be found in his own teaching. Then he referred to what Judaism had absorbed through contact with the ancient Persian religion and to the relations of Christianity with the Greek mystery religions, the philosophic doctrine of the Word, the intensely moral religion of ancient Egypt, with its doctrine of immortality, and finally with Buddhism. The most notable part of the address, however, was that in which Dr. Carpenter showed the unique character of Christianity. It was not in the most cherished dogma of Christendom, nor even in the liberal Christian belief of the fatherhood of God and the brotherhood of man, for these were to be found elsewhere. What made Christianity of unique and profound value for all mankind was our Lord's teaching of the kingdom of God, which was conceived not as merely personal salvation, but as the renewal of the whole social order—the rule of God by spirit, which meant an end to merely formal worship ; by light, which meant no more despondency, darkness, and mistrust ; by righteousness, no more injustice, oppression, and greed ; by love, an end of cruelty and tyrannic power, and war. Jesus was a supreme optimist, in that to simple working folk and ordinary everyday people he issued the magnificent summons, " Be ye perfect as your Father in heaven is perfect."

At the evening service the Minister preached to a good congregation. The day's collections were part of an effort to extinguish a debt incurred by war conditions, and, with subscriptions, amounted to £126.

We are pleased to record that one of our members, Staff-Capt. Hewitt Stitt, who has already received the M.C., has lately received the D.S.O., and been appointed liaison officer to a division of the American Army.

* *

Clough.—The Annual Excursion of the above Sunday School took place on Saturday, July 6th, when members of the Sunday school and congregation went to Newcastle, numbering well over 200 in all. The majority arrived by the 12-10 train, and some came in traps, brake, and on bicycles. With the usual kind permission of the B. & C. D. R. Co., they had the use of their spacious pavilion for their impedimenta, and where they had lunch and tea. After lunch, all the Sunday school scholars proceeded to Mr. Thornton's field, where they indulged in games and took a keen part in various kinds of competitions for prizes, while the adults sauntered forth to the town, sands, and promenade till tea time. Tea over, music was provided, and dancing became the chief item for the rest of the evening. All returned homeward by the 6-50 train after a most enjoyable day. The weather was glorious, and the excursion, arranged and managed by Messrs. J. H. M'Cammon and Hugh Donnan, was an unqualified success.

* *

Comber.—This congregation enjoyed the privilege of hearing Dr. Carpenter at a special service held on Sunday, June 16th. No one who was present will readily forget the preacher's impressive discourse, which was a message of hope and comfort for these dark times. To hear Dr. Carpenter read the lessons is to become conscious of a new wealth of meaning in the familiar words. There was a very large attendance of the

members of the congregation and friends. The collection amounted to eighteen pounds.

A most successful Flower Service was held in this church on Sunday, 7th July. The church was tastefully decorated by the Sunday school teachers and other friends. A large congregation was present at the morning service, when the minister spoke of the duty of the church of to-day to the church of to-morrow. The collection, which was in aid of the funds of the Sunday school, amounted to £13.

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Downpatrick.—In Downpatrick Non-Subscribing Presbyterian Church a children's flower service was held on Sunday afternoon. The scholars all brought beautiful bouquets, and marched with these into the church, where the flowers were received by two of the girls—Mabel Dickson and Marjorie Stewart—and tastefully arranged by them. The service was much enriched by the singing of Madame Bella Ewen, who gave perfect rendering of "He shall Feed His Flock" and "The Shepherd's Cradle Song." Rev. R. Philipson, in place of a second lesson, told a story adapted from Mrs. Gatty's "Parables from Nature," and his address to the children was based on the words of Jesus, "Consider the lilies." He touched on three thoughts suggested as one "considered the flowers" (1) the wonder of God's handiwork; (2) that flowers are children of light; (3) that they are messengers of good cheer. Masters Tom Newman, John Cochrane, and Willie Hay acted as sidesmen, and took up £2 9s. 9d. at doors as people retired. Before the service there had been in the schoolroom a generous shower of gifts consisting of cigarettes, eggs, butter, jam, honey, coffee, chocolate, and socks, brought by the children for the wounded soldiers in Down Infirmary, also contributions of money, and later in the day these were taken to the men. Madame Ewan sang three solos, which were much appreciated. One of the soldiers, no doubt feeling very far from his own people, asked for the song, "My ain folk," which Madame Ewan, whose home is in Scotland, was able to give with great effect.

* *

Holywood.—On Saturday, June 15th, a Sale of Work was held in the Town Hall, on ebhalf of the Music Fund of our Church. Stormy weather in the afternoon threatened to keep away some of our friends from a distance, but we were pleased to see a goodly number from Belfast, including a couple of dozen members of Unity Guild. Dr. Carpenter very kindly added to his many engagements among us by coming to preside at the opening ceremony, and spoke of the growing tendency to greater co-operation among the denominations, especially in social service. Mrs. Kelly, of Dunmurry, in a neat little speech, declared the Sale open. A vote of thanks was accorded to Mrs. Kelly on the motion of Dr. Greenfield, seconded by Mr. W. K. Graham. The Chairman was also thanked on the motion of Mr. W. H. Niall Nelson, seconded by Mr. C. J. M'Kisack. Space will not permit the mention of all those who worked so splendidly for the success of the Sale; the heads of the various stalls were—Mrs. J. Graham (Work), Mrs. Neill (Tea), Mrs. Nelson (White Elephant), Mrs. Maginnis (Cake and Provisions), Miss Munster (Flowers and Garden Produce), Miss Douglas (Parcels), each assisted by a band of willing workers. In addition, there were bran tub, loop-la, and a shooting gallery. During the afternoon and evening Mrs. M'Mullen's Blue Bird Orchestra discoursed sweet music in the Large Hall, while in the News Room half-hour concerts ,arranged by Miss Murphy, were well patronised, and in the Council Room Mrs. R. Grainger presided over interesting and ingenious competitions. A beautifully made model boat, the work of Mr. Headley, was much admired, and realised a good sum by ballot. The Sale cleared over £200, all expenses being met by special subscriptions. Congratulations and thanks are due to all who helped to

achieve this fine success, not forgetting the two generous friends who hired the Town Hall for us.

* *

Killinchy.—Sunday School Anniversary and Flower Services were held on Sunday, June 23rd, when collections were made for the Sunday school funds. We were favoured with beautiful weather, and large and representative cobgregations attended at both services. The choir and scholars had practised special hymns and an anthem for the occasion. The church was appropriately decorated with flowers for the occasion. The collections were very satisfactory, being much the largest amounts received for many years. The minister conducted the services.

The Annual Sunday School Féte took place on the following Saturday, June 29. The teachers and scholars assembled in the lecture hall at 4 p.m., when lemonade and cake were enjoyed by all present. Afterwards an adjournment was made, the school walking to the Misses Watson's lawn, where races and games were indulged in for the remainder of the evening. A large gathering of the young folk of the neighbourhood made a picturesque scene. The fixture was thoroughly enjoyed. The weather was ideally fine, and everybody was in an appreciative mood.

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Raloo.—A Sale of Work, to augment the funds of above church, was held on the 21st and 22nd June in the I.O.G.T. Hall, Glenoe. Mr. Samuel Magill, Larne, kindly presided, and the sale was opened by Mrs. Dr. Wilson, Larne. A feature of attraction was the musical programme rendered by Messrs. Barnett, Reid, and Miss Reid, Templepatrick. The proceeds, clear of all expenses, amounted to £206 0s. 8d. The young people of the congregation and the committee in charge are to be heartily congratulated on the success which attended their efforts, and in turn they desire to thank the many friends who so generously supported them.

Remonstrant Synod of Ulster.—The Annual Meeting was held in the First Presbyterian Church, Belfast, on Monday, 17th June, at 11 o'clock. Rev. S. E. Bowen, Moderator took the chair, and the Synod was constituted with praise, prayer, and the reading of Scripture. The roll was called, and there was a good attendance. Rev. J. G. Slipper was unanimously appointed Moderator for the ensuing year. Mr. Slipper thanked the Synod for the honour done to him, and took the chair. Rev. John Barron was elected clerk, and Rev. D. J. Williams, Assistant Clerk. A number of visitors were asked to sit and deliberate. Thanks were given to the Committee and Congregation of First Church, Belfast, for their kindness to the Synod in lending the church for meetings, etc. The Finance Committee's report set forth that the sum of £66 will be paid to ministers entitled to it for the current year. Mr. Kelly moved the adoption of the report, with thanks to Mr. William M'Robert, the Hon. Treasurer, for his valuable services in the interests of the Fund. Mr. Kelly was thanked for his efficient services as Convener. The services of Mr. Kelly and Mr. Slipper as Auditors received like acknowledgment, and these gentlemen were re-appointed for the year. Mr. Henry M'Robert submitted report of the Clerkship Fund. This was found satisfactory, and was adopted. Mr. M'Robert was thanked for his services. The report of the General Purposes Committee was adopted, and the Committee for the ensuing year appointed. It was urged that each Congregation should endeavour to send in a printed annual report, with statement of accounts duly audited. Mr. Kelly presented the Ballymena Report, which was adopted. Rev. D. J. Williams then read the minutes, after which Mr. Slipper pronounced the benediction.

BIRTH.

HUNTER—April 21st to Mr. and Mrs. James S. Hunter, Junr., Lakeview, British, Crumlin, a son, William Martin.

" For me to have made one soul
The better for my birth
To have added but one flower
To the garden of the earth ;
To have sown in the souls of men
One thought that will not die ;
To have been a link in the chain of life
Shall be immortality."

" Let us believe the best ;
There are enough, you know,
Judging by what they see,
Wronging each other so ;
Let us believe the best,
There are enough to blame,
Numbers to think the worst,
Numbers to brand a name."

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